

# THE BAPTIST.

\$2.00 IN ADVANCE.

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VOL. V, NO. 34.

The Epworth League is to make a "forward movement" against the rum business. There are to be several departments in the work and the League is to assume a more aggressive attitude to the matchless evil than ever before. Why not all prohibition forces spur up a little, so there shall be a simultaneous, aggressive movement against this formidable foe to humanity.

It is perfectly possible for people of no distinction to be truly great. Whoever has sense enough to choose the right and then support his choice with an unwavering resolution has at least one element of genuine greatness. Many people of otherwise great capacity are pitiable weaklings for want of courage to be loyal to right. Each soul is beset by great temptations. They come from within—arising from a depraved nature. Our surroundings are as productive of mental, moral, and spiritual seductions as the jungle is of malaria. It requires much true courage to battle with these and come from the fray unsullied, but he who does so is a true hero. No life is free from burdens, and he is truly great who bears them cheerfully. The man who opposes sin aggressively will be compelled to face powers, slanders, threats of violence, but if he has grace to rely on God and virtue he will be more than a conqueror. The truly great will be calm and self-possessed under all circumstances.

More characters are marred by harshness than by love. If you would be helpful to any one love them so perfectly as to convince them of your sincerity; tell them of their virtues and they will often be led to see their vices by this unmentioned contrast. Many people can be loved into good ways of living and out of bad ones that could never be driven anywhere. You can often very effectually rebuke a fault by praising the corresponding virtue; for instance your friend has a fiery temper, tell him of another friend you have who is gentle and winsome. It is always bad policy to irritate. Some parents, as well as other members of the family, often drive a child deeper into vice, confirm it in it, by simply parading the fault.

Love manifested in mercy, grace and Christ's blood, is God's special method of winning men from sin to righteous. "God so loved" not God so rebuked. Try the criticism of loving sincerely, praising the virtues and fully sympathizing with your friend's weakness.

It was our pleasure to spend a few days last week in preaching the Word to the people of Goodman. Pastor J. T. Ellis is pastor and enjoys the love and confidence of

his people. The rains very much interfered with the meeting, but still the attendance was good and the attention excellent. We spent 15 happy years with this people and trust that they were not without some good fruit. The Goodman Baptist Church has been in existence over 30 years and has had only three pastors—First, Dr. A. V. Rowe, second, this writer and third, Rev. J. T. Ellis. The church has steadily advanced in usefulness. It now gives more for missions than ever before.

The mother of the editor lives at Goodman and it is always a real pleasure for him to visit here. And other relatives and old friends made the visit doubly pleasant. We had the pleasure of visiting in several homes where we had so often been before. We cannot name all, and hence name none. We had the unexpected pleasure of meeting our friend from boyhood, W. A. Eubank, from the Pleasant Ridge church, Holmes county. We trust that many may be the days of usefulness with these dear people. They always remember in a substantial way the man who labors among them in the gospel.

It was the editor's pleasure to spend last Lord's day with the Mt. Olive people, and to preach morning and evening to them. The rains interfered, but the congregations were fair and the attention excellent.

They have an elegant house of worship, which they have erected within the last two years. They built it almost entirely without outside help, receiving small amount from only two or three churches. Brother W. E. Hathorn has been their pastor, but the time with them expired on July 1st, since when they have been without a pastor, but are managing to have their pulpit occupied almost regularly. Their Sunday-school is a live one. Bro. R. D. Cooper, a lawyer, is the superintendent. Bro. J. E. Byrd, one of the finest Sunday-school men among us, teaches, really teaches, a large class. He is a consecrated man and very tactful in the class room. One rarely ever finds a better teacher. He is doing a large amount of work with neighboring churches in improving their Sunday-schools. He represented his county in the last legislature, and has fair chances to do so in next session. We enjoyed hospitality in the homes of Bro. and Sister Claud Parkman, Mr. Roote and his Baptist wife and Bro. and Sister Byrd, which we acknowledge

with pleasure. Mt. Olive is a hustling town of nearly 2,000, and the Baptists are bravely meeting the demands of the situation.

A communication from Capt. W. T. Ratliff and also one from the office of the Home Board bring the information that that stalwart Christian, gentleman, business man, scholar, and preacher, who, two weeks ago, was unanimously elected to the Secretaryship of the Home Board, has accepted this responsible position. Dr. McConnell will retire August 31st and Dr. Gray take up the work September 1st. So there will be no interregnum in the office. This is fortunate as the claims of this work are pressing.

We desire to say that, in our judgment, no more suitable man could have been found for this place. He will carry to it first class business judgment and experience, a high order of scholarship, and a consecrated heart.

Dr. Baron DeKalb Gray was born in the vicinity of Waynesboro, Miss., June 18, 1855, and is, therefore, 48 years of age—in the strength of his manhood, nothing impaired and large experience. He is an A. M. graduate of Mississippi College, a full course graduate of the Theological Seminary and has held several of the prominent pulpits of the South. He continued an eminently successful pastor until two years ago, he was induced to become president of Georgetown College, Ky., from which high position he goes to his new work.

We were associated with him in college life and was also associated with him many years in the work of Baptists in the State, and no truer man have we anywhere found. He was for a number of years a member of the Board of Trustees of Mississippi College, and by this Board, the honorary degree of D. D., was conferred upon him in 1890. He married Miss Alma Ratliff, a daughter of Capt. W. T. Ratliff, of Raymond, who has for about 30 years been president of the Board of Trustees of Mississippi College.

Being a fine organizer, we expect his usual success to attend him in this new sphere of work. Our hand and heart, old comrade.

Spectacularism in worship may catch the eye and tickle the fancy, as do the flaunting signs announcing the coming of a circus; but its effect upon the mind and heart is to distract attention from the real substance and meaning of worship. It may draw men to it as a spectacle; but it will not draw them to Christ.



# THE BAPTIST.

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T. J. BAILEY, Editor and Manager.

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## The Holy Spirit before the Advent of Christ, and the Holy Spirit After Christ's Ascension.

### 2. Of the Name of the Spirit.

(a) This is a pivotal point. Whether or not among men there is anything in a name, with God there is in the name. Every name God gave from the creation to the close of his administration was pregnant with meaning and prophetic of destiny. Passing by all other names, let us briefly consider that name which is "above every name that is named." Before his miraculous conception, it was said of our Lord, "Thou shalt call his name Jesus." Jesus came not to receive a name, but to fulfill a name already pre-determined and announced. In the manner before the Holy Spirit entered upon his office, the departing administrator gave him a new name—his official name is Paraclete. We meet this new name in ordination of the Holy Spirit for the first time in John 15:26. "But when the Comforter (Paraclete) is come, whom I will send unto you from the Father." Then let us search for its meaning.

(b) *Meaning of new name.* The word (Paracletos) from which we get the anglicised form Paraclete, is derived from the Greek verb *Parakaleo*, "to call to one's aid." The noun is translated by various words: as "Comforter," "Advocate," "Teacher," "Helper." Possibly "helper" is the best single word, only because it is the most comprehensive. "Comforter" is narrower, but possesses the advantage of being more definite and pointed. No single English word fully conveys the meaning of *Paracletos*; all of the four words above combined are inadequate to represent its full force. Like the Person who bears the name, it has an infinite variety of meanings which can only be learned by an experiential acquaintance with the Paraclete himself.

3. *The administration of the Spirit.* To this feature of the question alone a volume might be devoted. There a few pages must

suffice. We quote a paragraph from one who has made a very critical study of this question. "The Holy Spirit as coming down to fill the place of the ascended Redeemer, has rightly been called 'The Vicar of Jesus Christ.' To him the entire administration of the church has been committed until the Lord return in glory. His oversight extends to the slightest detail in the ordering of God's house, holding all in subjection to the Head, and directing all in harmony with the divine plan. We see all the 'diversities of administration' determined and harmonized by the one Administrator, the Holy Spirit. 'Varieties of gifts, but the same Spirit; 'diversities of working, but the same God; 'different words according to the same Spirit; 'gifts of faith in the same Spirit; 'gifts of healing in the same Spirit; 'miracles, prophecies, tongues, interpretations, 'but all these worketh the one and the same Spirit, dividing to each severally as he will.' Whether the authority of this one ruling sovereign Holy Ghost be recognized or ignored determines whether the church shall be an anarchy or a unity, a synagogue of lawless ones or the temple of the living God."

### Notes and Comments.

"When the wicked rule the righteous mourn" is as true today as in the long ago, and ever shall be.

Every Christian ought to "vote as he prays," every time he is called upon to cast his ballot. Good citizenship requires it of him.

John Temple Graves, of Georgia, advocated lynching before the assembly at Lake Chautauqua, New York, last week, while "Bill Ark" has been advocating it for years, in the Atlanta Constitution—but it is wrong for all of that.

It has been suggested that the reason an old man is always elected Pope, is because an old man is not likely to live as long as a young man; hence the greater opportunity for a greater number of cardinals to be in an unseemly scramble, like the one just ended in Rome for honors of the place.

Chicago may yet lose her Dowie. A new "Messiah" has risen up in far away India, and coming over to challenge the American montebank to a prayer duel. If they were to pray each other to death, when they thus meet, it would be an event "long to be remembered and never forgotten" by all good people. Let the "duel" come off, and that right speedily.

Out of a total of 243 counties in Texas, 133 have total prohibition, 62 partial prohibition, while there are only 48 where the sale of liquor is without restriction. A vigorous campaign is now on to elect a legislature that will so amend the Constitution as to bring absolute prohibition into effect throughout the whole domain of the Lone Star State.

We are sorry for the *Ram's Horn*. Twenty-five thousand Kansas farmers recently went into their wheat fields and harvested wheat all the live-long Sabbath day; and instead of "a long blast" from the *Ram's Horn* against it, it says that, it does not know whether it was a case of the "ox in the ditch" or not, and asks its readers for an "opinion," which the Bible already furnishes, if it had only been consulted.

The papers are telling us again that Secretary Root is to retire. It is to be hoped he will do so—the good of the country demands it. It is he that sets up such a howl for the restoration of the "canteen" to the army, every time some "black-leg rum-seller" digs a pit on the edge of some army camp and decoys the soldiers to their ruin. But Secretary Moody, of the navy, is made out of different sort of stuff from that of Mr. Root. "When naval stations are in our war cities which harbor saloons, he issues an order, as he did to the officials of Bremerton, Washington, that he will remove the naval station itself," if the towns do not close the saloons—and they close them. Oh, for a Moody at the head of the army!

### Duty of Obedience to the Laws of the Land and that of Supporting the Duly Constituted Officers of the Government.

#### III.

#### HOW SHALL REVERENCE FOR LAW BE BUILT UP AMONG OUR PEOPLE?

This is the burning, the supreme, problem of our day. Let us understand, first of all, that, having to do with so many evil influences, this most needful thing cannot be done immediately. Time and patient continuance in certain lines will bring good results.

There should be purity in the halls of legislation. The influences by which laws are enacted should be made respectable. The people should be assured that legislation represents reason and judgment and conscience of legislators, and not the interests of bribers. The legislator who yields to corrupt influences in the enactment of any law creates in himself disrespect for all law. If the people believe that law is virtually sold at the capital they will not attach any special sanctity to the statutes of the State. Let the lawmakers themselves build up respect for the authority of the government.

Officers of the government ought themselves to respect and obey the laws which they are appointed to enforce. No criminal ought to feel that he has even the shadow of warrant to say even to himself that in his trial he will first of all retain the officers of the law.

There should be a vigorous and impartial execution of law. Every man ought to feel that he has in his government a shield of his life and property. Law should protect the innocent as well as punish the guilty. The courts should not be merely reflectors of the opinions of the people, but should create and strengthen public senti-

ment by a faithful administration of justice. We have good laws and good judges, and yet the guilty often escape. It has become a byword and a reproach that a man who has money and influential friends can even kill his fellow man with impunity. It is true in the nature of things that the man of means has the advantage of his poorer neighbor, because his wealth will secure him advantages favorable in his contest with society. It will secure him counsel and witnesses. Hosts of friends and followers will influence public opinion in his favor to be reflected in the jury-box, and often secure a most unjust acquittal.

The fault is with the people. Every one charged with crime is entitled to trial by a jury of his countrymen. The question of innocence or guilt finally rests with it. In vain may the crime be proved, and the law given in charge to the jury by the court if that body does not accept the evidence and regard the law as charged by the court. If other influences sway the jury and secure a verdict of acquittal justice is outraged and society grievously wronged, public sentiment is weakened, men are emboldened in sin, and crimes abound. Experience shows that the certainty of punishment is more effective in deterring from crime than its severity. It is the hope of escape which encourages lawlessness. Every unjust acquittal increases the number of criminals. Our only safety is in the due execution of law. Every citizen should be willing to do his duty in becoming an agent in enforcing the law, and in the discouragement and suppression of crime.

The law-abiding, the Christian citizen should enter into the politics of the country. And he should carry his religion into politics—not his sectarianism, but truth and honesty, justice and righteousness. Political bosses, party machines, ward rings, and saloon politicians, who are always working "for the good of the cause, you know," should not make the laws and elect the officers of government. The man who will not himself obey law, the man who has a case against law, should not be elected to frame or enforce law. If the best men in our land were sent to the legislature, if they would enter into our primary elections or conventions, which in fact name our officers, if they would accept office in the government, if they would serve on juries, reverence for law and respect for the duly constituted authorities would be greatly increased. Questions of government belong to us as Christians and citizens a thousand times more than as Democrats and Republicans.

The law-loving white people should sympathize with those Negroes who reverence the law and are anxious that their race should become law-abiding citizens. In all good faith, we should extend a helping hand and co-operate with them. There are many of them. They ask for co-operation as a justice and plead for it as a kindness. In many places in our land they are holding open meetings in which they pledge themselves to do all in their power to prevent crime and to secure the speedy punishment of the criminal. Let us have

confidence in them. It is common to say that the lawless element belongs to this race. It would be a great mistake to say that it is limited to the Negroes. Let us be fair. The criminals among them belong principally to the idle and ignorant class. The Baptists have schools in all the Southern States for the education of Negro teachers and preachers. Carefully gathered information shows that not one of the graduates from these schools has been guilty of the crimes for which men, white and black, are lynched. Of course they should understand that they are to be punished for crime, but they should also be assured of the protection of the government when innocent.

The great, the burning, question is not, what shall we do with the Negro? but what shall we do with ourselves in the solution of the most difficult problem ever given to any people? How shall we get our people to reverence and obey law amid so many temptations to lawlessness? All over our land, North and South, mobs attack officers of the law, break into jails and prisons, torture and kill criminals. Officers refuse to protect prisoners, spiriting them away from one prison to another, refusing to do the duties for which they are elected. Our young men murder criminals when they should be executed by law. They lynch them now, not only for rape, but also for theft, arson, manslaughter and sometimes even to drive Negroes out of a community. We are nurturing anarchists. We are sowing to the wind and we shall reap the whirlwind. God reigns! There will come reaction. Lynchings in the North and West will bring good citizens in all sections into sympathetic co-operation in dealing with the race problem.

Christians ought to take up the duty of praying in their churches and homes for our rulers. Who prays for the officers of government today? Prayers are often recited and repeated, but who really prays expecting God to give us good rulers? Who can estimate the influence towards reverence for law and order of regular, earnest and believing prayer for those who are in authority.

Public meetings should be held in the interest of law and order. The ablest men in the community should address these meetings and go to the very marrow of the business. Papers, especially religious papers, should do their part in a wise and fearless and vigorous condemnation of all lawlessness, and in urging regard for law and respect for its officers.

On all occasions, Christian citizens should put themselves clearly on the side of law. Children should be taught and trained in obedience to authority at home, in the school, and in the State.

H. F. S.

### Canton, China, July 2nd, 1903.

MY DEAR BRO:—We report with sorrow the death of our beloved and fellow missionary, Rev. S. T. Williams, of our Hak-ka mission at Ying-tak. He had been in China, only a little over three years, but had

gained the love and confidence alike of the missionaries and Chinese Christians. He did a good work while he was with us and we all miss him much.

My health has been good and I have done full work; teaching four days each week in the Theological School. The school has had 28 on the roll, one of these, Bro. Lee, le, died with cholera. He was an earnest Christian man and gave promise of usefulness. One was excluded for unchristian conduct. The school closed last week with very pleasant exercises. Bro. Chambers gave the address on the occasion. Quite a number of these 20 men will serve as colporters during the two months vacation.

I have preached three times each week, and attended three prayer-meetings each week.

There have been baptisms at many of the stations during the quarter, about 75 reported yesterday at our mission meeting.

Yesterday we sent a very earnest appeal for three men for the South China Mission, one for Wuchow, one for Ying-tak and one for Canton. We trust that these may be sent to us this fall.

Two of us are arranging to go to Ying-tak next week to buy a lot for our mission compound. We are very thankful that we are to have some houses there soon for our missionaries.

We are still rejoicing because of the great Convention at Savannah. And we hope there will be a continued forward move in all of our mission work at home and abroad. I am specially glad to see that our ladies are waking up to the importance of having a Woman's Missionary Training School in the south. I still think that Louisville would be the best place for it. May the Lord guide us in all of our work for him and help us all to pray for more laborers; "For the harvest is great and the laborers are few."

With Christian love, I am,

Yours fraternally,

E. Z. SIMMONS.

### Mt. Zion Church, Lincoln County.

It was a decided pleasure to spend the week following the 4th Sunday in July with Pastor Hemby and his Mt. Zion people. The interest grew from the beginning—and notwithstanding the fact that the very atmosphere was heavy-laden with candidates' interests, and election talk, yet several were turned unto the Lord.

This is a good church and progressive along right lines. They have done nobly in their mission contributions, and have recently purchased a \$100.00 organ. The church under the able leadership of J. P. Hemby, and the Sunday-school, under the efficient superintendence of Geo. T. Douglass—a worthy scion of the late Rev. E. P. Douglass—is taking its stand among the very best of our country churches.

The week so pleasantly spent with pastor and the Mt. Zion people will be long and gratefully remembered by

I. H. ANDING.

Summit, Aug. 1903.



## Signs of Promise.

There is nothing that gives more hope to the coming Kingdom than the increased liberality of the country churches in the work of missions. There is a mighty host of country Baptists and no people on the earth delight to give example of the exhortation to hospitality more than they. As Peter said when he healed the impotent man, "such as I have, give I unto thee," so these Baptists have ever been, such as they have, they give without grudging. Money is the great need in mission operations, and the country man has this, about once a year, when he sells his cotton or other farm products. As things have been, this is oftener than other use but a scant left over after the merchant and doctor have been paid. To talk to this man about missions, and that for a people whom he never saw, and never expects to see, and don't care if he does not see, and with whom he has no more dealings than the Jews had with the Samaritans—well you must give him a motive all powerful in itself to interest him. It will not do to say that he is stingy. Accept his invitation and go home to spend the day. He will treat you to the best that he has, and dispense a hospitality that will astonish you if you have not tried it. There is no evidence of niggardiness in anything about this place. His wife moves with a conscious independence in the midst of plenty and provides what is not only appetizing but in such quantities as bespeak a generous nature. The boys and girls, whom there is numerous progeny generally are fine, handsome fellows, well dressed, well fed, well cared for in manner, and from them come some of the brightest and best men and women of the country. They take their places high up in the busy world. That all powerful motive to missions is needed to awake all this piety and strength for the cause and the question is what is it? In my judgment it is no new thing to the country Baptist. It is the wider application of an old truth that is needed, rather than the presentation of a new truth. It is the application of that truth which Baptists have always been proponents of and which makes us Baptists, and may be given in one word, *obedience*.

Ask the little child who seeks admission to a Baptist church, why he wants to be baptized, and the answer will come quickly, Jesus commanded it. Ask the young woman who has given her heart to God, why she wants to be baptized, and she answers with the child Jesus commanded it. Ask the strong man who is rejoicing in the forgiveness of sin, why he wants to be baptized, and he has no better answer than either of the others, even though he be a scholar and able to claim the attention of listening hundreds. Can there be a sublimer motive to govern his people, and this He himself realized when He said "If a man love me He will keep my words."

Now let us apply this thought to missions and ask, does He command it, and in the same way that He commanded baptism? I answer, Yes, yes, and in the same

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breath; not only in the same breath, but actually before he commands baptism. The commission has four distinct commands in it, in a beautiful order, and entirely harmonious to the great work in contemplation, *Go, make disciples, baptize, teach*. Write down in your book, may the Holy Spirit write it in your heart—

Go ye therefore into all the world,  
Make disciples in all the world,  
Baptize disciples in all the world,  
Teach disciples in all the world.

Take your stand by our Lord, get his view point, take in his objective, and hear him say "The field is the world, *Go, make disciples, baptize, teach*. This is the reason for missions, this is the motive for missions. About this may gather many other subsidiary ideas interesting in themselves and to be esteemed on their own account more or less as they may strike our fancy, but the Christian's last appeal, as also his first, must revolve about his Lord's command.

We are not to ask whether the people are rich, or poor, whether they will welcome us, or persecute us, whether they are in town or country, whether they are cultivated or ignorant. We must decide our relationship to them by this command of Him whom we call Master, and who alone is King in Zion.

A. V. ROWE.

## Turned Preacher.

That is THE BAPTIST tramp is spending the present month assisting in meetings.

The 1st Sabbath found him at Lehrton, aiding Pastor J. E. Watts. A delightful week was spent with this good brother and his people. It is a most agreeable change from tramp to preacher and this tramp finds it a *joyous pleasure*. Some deaths in the community and rain for two days somewhat disturbed the even tenor of the meeting, yet the services were well attended and upon the whole the meeting was a success. Two united with the church by experience and baptism and several others professed conversion and these will likely unite with the church later.

Pastor W. is a pleasant brother with whom to labor while his good people enjoy listening to the "old, old story." The promise has been given to assist this brother in two other meetings embracing the last weeks in the month.

RULEVILLE—Bishop Hewlett has just opened his nice new church house at R., and it affords this scribe pleasure to speak a word commendatory of pastor, people and church. With only (17) members and they are not burdened with the goods of this world. They have completed a house of worship easily worth (\$2,000.00) two thousand dollars. They have seated it with nice oak-pews and now the pastor, aided by the Itta Bena Bishop, has dedicated it to the worship of the only true God.

This struggling little band deserves some help in removing a debt that is now on them. The Board might wisely give them a lift.

INVERNESS.—The regular appointment was filled 2nd Sabbath and then a little ex-

cursion on the Lake (not by boat, but by buggy). On 4-mile Lake there is a good building and a lot of Baptists, but as one brother expressed it, the *church is dead*. In some way an effort should be made to resurrect the dead. The field is worth looking after by some one. This scribe went among them with the hope of speaking a word for the Master; but the M. E. Pastor had appointed a meeting for the 3rd week in August, and an effort had been made to secure a Baptist minister to join in and have a Union meeting. The suggestion was apparently agreeable to these Baptists. This course may be best sometimes. The tramp will not say that it is not best here. But, in his judgment, Baptists are not the gainers in union meetings. But this is only the tramp's opinion. More anon.

O. M. LUCAS.

## Aberdeen.

DEAR BRO. BAILEY—I would like to tell the readers of THE BAPTIST, how glad I am that we consented for our pastor to answer a call made by the Border Springs church to engage with them in a protracted meeting from Monday 24th July to 29th, returning with a glad heart because the Lord honored His Word and the church was blessed and sinners converted and a number baptized.

This church is near Columbus and in Columbus association; this seemed to prepare our pastor for a good day with his people at home, and surely the Lord blessed his effort, noon and night. Soon Monday, 3rd August early, a messenger came post-haste, with conveyance to answer the call of Prairie Baptist Church at Prairie Miss. This is in Aberdeen Association, where they are a small, weak, struggling band, built a comfortable house of worship and felt unable to pay the debt and asked Bro. Rowe to help, but thanks, they rallied and paid the debt, had the meeting and the Lord revived the church and 8 conversions, and our pastor back with us for Sunday services. Surely both pastor and people should praise the Lord for His wonderful works among the children of men.

A. J. BROWN.

The crop conditions in this section were never before better, and there will be many positions open in Business lines in the near future. Young ladies and gentlemen, qualify yourselves to fill some of these positions by taking a course in a good Business College. See the Ad. of the Macon & Andrews Business Colleges on another page of this issue. You can complete a course in the shortest time, with less expense, and with more satisfaction to yourself than you can at any other school in the land.

There are two kinds of Business Colleges: the Macon and Andrews, and all the others. Macon and Andrews do what they advertise, because they advertise what they do.

Harris' Business College, Jackson, Miss., will take your note for tuition, payable when you secure a position. They guarantee positions. They positively cannot supply demands for bookkeepers and stenographers.

1903.

## Our London Letter.

41, E. DULWICK GROVE, LONDON, ENGLAND,  
JULY 24TH, 1903.

DEAR BRO. BAILEY:—

Many thanks to you for compliance with my request to send one week's edition of your paper to my address here. Yours is the only one, among several papers, that has thus favored me. Owing to a little hitch in getting cash on a check on Richmond, Va., we are detained from getting on to Africa as early as we had hoped to do. I trust we may be able to get on soon. Our stop here has been very helpful to the health of my wife, Gertrude and myself, and we have occupied the time among Mrs. Lumbley's relatives and friends, and in visiting places of interest, etc. Crystal Palace, Zoological Gardens, Old Hampton Court Palace; the grand parks, bridges and towers, the great buildings, business firms, and museums; then the complicated network of rail—and other ways of travel, some circulating in all directions on top of the earth, others flying around down under the earth, and still others moving in different directions above the earth. (The other day a fellow undertook to launch a ship in mid air just overhead of the whole business, but as the boys say in Seminary parlance, he "made a flat.") London is a wonderful place of wonderful people, even the famous "Joseph" who undertakes to "teach his senators wisdom" is wonderful for his self-confidence and conceit if nothing else.

By the way we attended the great "non-conformist" assembly at the "Albert Hall" the other week. Eighteen thousand or more people in a mass meeting rally against the famous, (or as some call it, infamous) "Education bill." Dr. Jno. Clifford, (whose life-size picture was being carried about the streets, and is now posted all about the city), and other champions of nonconformity made grand speeches. But I'm sorry to see from the papers that they have been "snowed under," at least for the present, by the "bishops" and "lords" with the Saulsbury and Chamberlain "Government."

The statement being quoted here that President Roosevelt had ordered the United States flag to be lowered at half-mast in honor of the dead Pope, the question was asked if King Edward's government was not going to show like honor to the dead man. But "John Bull" decided he had "no precedent" for anything of the kind and declined to set one just now. I suppose they are afraid to make too frequent and rapid strides towards Rome. Some think "disestablishment" can't be very far off anyway. But maybe I better not be "telling tails out of school," so I'll hush up for now.

Much love and best wishes to "all who love our Lord Jesus Christ in sincerity and truth."

Kind salutations to all friends.

Fraternally, yours in Christ,

W. T. LUMBLEY.

## Oxford Association.

The Oxford Association will meet at Clear Creek Church, September 9th. The

## THE BAPTIST.

cover on the minutes gives Sept. the 12th; as the time of meeting, but this is wrong and the correct date (the 9th), will be found on page 16 of the minutes.

All parties who expect to come by rail should send their names to Bro. Reuben H. McElroy, Burgess, Miss. Those coming by rail will stop at Oxford. Those coming from the South may go to the Commercial hotel where they will be met later with conveyance.

Those wishing conveyance to the Association should not fail to write Bro. Reuben H. McElroy, at Burgess, Miss.

N. W. P. BACON.

## Columbus Association.

The Columbus Association will convene with Bethel Church, in Monroe County, 4 miles east of Strongs station on Friday before the second Sunday in September.

Delegates who do not furnish their own conveyance and who expect to come on R. R., will be met at Strongs Station, I. C. R., on Friday morning, at 8 o'clock, with conveyance out to church.

Very respectfully,

R. E. BRADLEY, Church Clerk.

## Reganton.

On last first Sunday Bro. H. H. Webb, of Roxie, began a meeting with us. The meeting was a great success. The brethren say it is the best meeting we have ever had. Six by baptism, two by letter.

We are a struggling church but we have a good pastor, Bro. W. E. Farr. We called him last February and our little church has been on the up-build ever since. He is a hustler.

Pray for us. We paid Bro. Webb \$21.02. "C."

## Rev. E. B. Miller.

For eight days, he labored at Concord, Yazoo county. We never heard the gospel more clearly put. He is indeed, an evangelist. God "gave some evangelists." Mississippi could not do better than to keep him busy. He is kin to John the disciple—"beloved"—"sweet spirited." We have hardly touched a more Christ-like Spirit. He builds up churches.

Concord will long feel his force. We baptized five at close of meeting, Sunday Aug. 6th. Let's stick to Bro. Miller.

J. E. PHILLIPS.

## Lebanon Baptist Association.

This Association will meet with the church at McHenry—on the Gulf and Ship Island Road—and fifty miles below Hattiesburg on Wednesday at 10 a. m., before the 1st Sunday in September. We desire a large attendance, and hope that a number of brethren from abroad will give us their presence.

O. W. BOWEN, Mod.

## That History of Mississippi Baptists.

The resignation of Bro. L. S. Foster, as Superintendent of the Orphanage, has necessitated a change as to the publication of the Complete History of Mississippi

Baptists. Arrangements have just been perfected to secure a transfer of the publication of the work to Bro. T. J. Bailey, the Editor of THE BAPTIST. He assumes all responsibility for its appearance, and will place the book before the public at the earliest possible moment. It will make a book of a thousand pages or more, and only five hundred pages have been printed. No date can as yet be named for its appearance, but all due haste that can be used in bringing out a work requiring such close supervision will be made. All needed information will be given out, as to the date of the distribution of the work as early as possible in the future.

Z. T. LEAVELL.

We call the attention of our readers this week to the fact that J. W. Patton, of this city, bought out the interest of Mr. White in the music business formerly known as Patton & White, some time ago, and will continue same at their old stand in this city. Mr. Patton was the original owner of this business before Mr. White entered it, and is thoroughly acquainted with all its details as well as the wants and requirements of his friends and patrons. We can say without fear of ever having to retract the statement that Mr. Patton will never leave anything undone which will please those who trade with him. We therefore bespeak for him a goodly share of the patronage of our readers. When wanting anything in the music line write to him for catalogues and prices.

## New Goshen.

TO THE BAPTIST READERS:

Our new church will soon be done, New Goshen, in Tallahatchie County. This church was organized Sept. 1895, with 8 members. Her present membership numbers 126. The writer was pastor in 95 and 98. Rev. J. C. Brandon served this one year as pastor. Rev. G. L. Martin is our present pastor. This church has licensed four brethren to preach the gospel. This church has ordained two brothers. This church will hold her meeting Sept. 1st. Rev. J. D. Rice will assist our pastor in the new house. We know Bro. Rice is a good preacher. The writer loves this church.

J. MCD. TRIMBLE.

## Loafing.

I am now drinking mineral water one week. If you would like to join us, come down. A more pleasant place, with the "liquid flow," could scarcely be found. Dr. G. A. Brumfield is boss, and he will treat you right. There are houses and woods and lands here. There are also "springs" and swings; and, if you wish, you can eat as well as drink, and—sleep "to boot." About October first, I may look up at the Seminary walls again. Have been in the pastorate now eight years and am better fitted for the Seminary.

Am now at Mammoth Mineral Springs, Miss.

J. E. PHILLIPS.

August 17th.  
Mrs. W. A. Gill, of Magnolia, died at the Gill residence, yesterday.



## "Two Works of Grace"

EDITOR BAPTIST:—A few days ago I received a letter from a brother, T. M. H., (unknown to me) who seems to be a strong advocate of the "Second Blessing" theory, also sent me a little book, entitled, "Two Works of Grace," with request to examine and report on same. From the tone of the brother's letter, I take him to be a devoted Christian, trying to measure up to the requirements of God's Word in the Christian life, but perhaps extreme in some of his views. The religious position of Christian doctrine has reached a pivotal crisis from which many are going to be more firmly established in the faith of the gospel, while others are going to become discouraged and even disgusted and go off into down-right idolatry. Oh! how careful ought we to be in handling those sacred truths of God concerning the eternal interests and destinies of our souls. Some have gone to one extreme, teaching, "The two works of grace," and "A Second Blessing," etc. Now, if we don't mind in opposing those extreme views of our brethren, we may go to the other extreme, and deny many things which are clearly taught in God's Word. I have been interested and benefited by reading a book written on the above theories. Those people are no doubt trying to honor God and render to him like a debt of honor, but unfortunately they have allowed their zeal to outstrip their judgment in some things, and have mistaken in place of explained in some measure. It is not right in order to support a theory, to cause a passage of Scripture, back and over it, strangle and quarter it, pass it through the file of polemic disputation, and so mutilate it as to render it useless, as a heart-comforting Scripture to God's saints.

It is not best to fight our brethren, but to "reason together" with them, take all the good of their teaching, and tenderly point out their mistakes, and extremes, and if they are as good as they claim to be, they will certainly accept the truth. If not, why "come away and leave them alone." The doctrines of holiness, "sanctification" and "sinless perfection," are taught in the Bible as plainly as are repentance, faith and baptism. But that fact no more proves all the theories now extant true, than the fact that the Bible teaches baptism, proves all the perversions of men for baptism true.

Another prima facie evidence against some of the new theories is, that the advocates disagree among themselves, as I will show further on in this paper. There is nothing like unity in doctrine, or uniformity in teaching, among their best writers. The apostle taught that saints ought to be "perfectly joined together in the same mind, and the same judgment." Now I wish to point out how men who profess to be perfect in love, doctrine, and practice, disagree one with the other, and sometimes the same writers "blow both hot and cold." But before I do this, I want again to state, with emphasis, that I am not fighting anyone, but am writing from a

heart-felt conviction, that the truth ought to prevail. I will accept the truth from any one as far as it is taught, but honestly believe that some of our brethren are wrong, and some of them down-right fanatical. The little book—containing ninety pages—entitled "Works of Grace," written by a brother, H. M. Riggle, and published—I think—by the "Gospel Trumpet," Pub. Co., Moundsville, W. Va., has many valuable thoughts contained in it, and I am pleased to read it. Yet it contains, I think, some very strange contradictions. The book takes up first, the doctrine of justification, gives Webster's definition of the term, and then quotes some good Scripture on same. Scripture so plain and unmistakable that I suppose that no Christian has ever doubted. He says of justification: "In it is comprehended those things—Conversion, Regeneration, Adoption." "It is that work of grace which quickens the sinner into spiritual life, remits all his actual sins, transgressions, brings him into divine favor, and gives him peace with God," Rom. 5:1. He further says: "All condemnation is removed, and the soul is elevated from the low sensual plane of sin, to a plane of purity, where it is surrounded by a heavenly atmosphere." Such a one has become a "new creature." He says further that all their "former habits and practices cease." He says that justification saves from the "love of the world," such as worldly dress, worldly applause . . . and worldly amusements." "The last includes going to shows, fairs, socials, festivals, Fourth of July picnics, base-ball games.

"It saves from scolding, grumbling, fretting, from saying harsh, cutting words when pressed or in a hurry, from sending heated flings at another." "It saves from driving close bargains," Matt. 7:12. "It saves from telling obscene stories, from joking and jesting," Eph. 5:34. He further says: "Saves from speaking evil of your neighbors, and of the faults and failings of the brethren and sister in a way to injure them. [Why then do you good people, who have not only gone as far as justification, but also Sanctified, Second Blessing and all, call us who differ from you, "blind guides" "whining preachers," "little three-quarter weakling," etc.] "It saves from seeing the faults of others quicker than their good qualities." Eph. 4:27-32. "It saves from harboring, jealousy and bitterness towards another; from getting jealous because your neighbor prospers more than you." "It saves from stubbornness, from pouting and wanting to have your own way about things. "It will help you to keep patient when reproved, contradicted, and misunderstood." Gal. 5:22-23. "It gives power over unclean habits and practices, and 'lust of the flesh.' "The standard of Bible justification is a holy life; a life of growth, and a daily increasing of fruits of the spirit."

I have quoted at length to prepare the reader for the following singular arguments. Now all the above is good, and looks to me very much like the characteristics of a true child of God. Yet, for all of that, hear him. "But while all actual

transgressions are forgiven, and the outward life is pure and holy, yet there remains in the heart an unrighteous nature, the 'carnal mind.' It is sin—sin in nature, etc." Now, leaving out the "motions of sin in the flesh," how can all the above acts and graces proceed from a heart that is still unclean? Can a bitter fountain send out sweet water? Can an evil tree bring forth good fruit? Do men gather figs from thistles, or grapes from thorns? Can good works proceed from a sinful heart? "But those things which proceed out of the mouth come from the heart, and they defile the man." The writer may be right; I don't understand it that way.

Then, again, he says on page 14 of his book, in speaking of "sanctification," or the second work of grace, "that, without this experience no man shall see the Lord," notwithstanding he had said on page 8 that the justified person was "converted, regenerated, adopted, quickened into spiritual life; brought into the favor of God all sins remitted, condemnation removed, a new creature," etc. On page 15 he makes faith a provision for this second work of grace and quotes Acts 26:18: "To open their eyes, and to turn them from darkness to light, and from the power of satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." This quotation is all right, but does not the same act of faith which offered the above also justify, and vice versa? See Rom. 5:1: "Therefore being justified by faith we have peace with God through our Lord Jesus Christ." On page 24 I find some questions and answers. Question No. 2: "People who were justified, and lived to all the light they had, yet died without having light on sanctification—are they lost?" Answer to No. 2: "No, God holds man responsible only according to the light received." Now compare on page 14, "That without this experience, no man shall see the Lord." Mr. Godbey, a strong writer on the "second blessing" theory, says, on page 34 of his book entitled "Holiness or Hell," that "a downward trend is awfully dangerous. If they give up their sanctification, there is danger of their going on backsliding till they lose their justification and drop into hell." So if the poor trembling soul is justified and sanctified and will then keep himself in such high favor of God by such he is all right, otherwise he will "drop into hell." Oh, shades of Paul, John and Peter. What a relief, the following assurances are to a poor trembling saint: "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Jno. 3:16. Again, "But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." Jno. 4:14. Again, "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." Jno.

10:27, 28. Once more. "He that heareth my words and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." Jno. 5:24.

Again, Godbey, page 97, says: "If your grit fails you, grace will also fail, and some of these days you will drop into hell." In all my reading on this important question the above is the most absurd. Read it again. "If your grit fails you, grace will also fail and some of these days you will drop into hell." What a pity, what a pity, that poor trembling souls have to meet and shift such awful embarrassments. Grit, plus pluck, such as Peter had, human strength, all who depend on that will come out like Peter did. Again, Godbey says, on page 81, "If you are polluted by the filthy god tobacco, . . . you will lose your experience;" i. e., go to hell.

Again page 140. He says, "Ten Virgins, Matt. 26, all get their lamps lighted (Regenerated) and start on their Christian pilgrimage. Five of them utterly failed and lost forever, because they did not receive the 'second work of grace.' Notice, the lost had been justified, regenerated, born of the Spirit of God, new creature in Christ; but lost for all that. Mr. Godbey is not a child of God himself. He says on page 22 of his remarkable book that, "we are all children of Father Wesley, and closely akin." Well, well, I can't see the point. Now, hear another able Methodist preacher and notice how they disagree on the "second blessing" theory: "The 'Second Blessing' theory of entire sanctification in its doctrine and method militates both directly and indirectly against this Scriptural holiness," which is the grand depository of Methodism."

"I have been saddened by seeing many men professing perfect love, whose lives indicated more nearly a perfect absence of love." Rev. H. Walter Featherston, on "Second Blessing versus holiness," page 5. Again D. R. Carradine says: "On the 12th day of July, 1874, God converted my soul, and 15 years afterward, at 9 o'clock in the morning of June the 1st, 1889, He sanctified my soul and body. It was a different work from the first, and a different experience," St. Louis Christian Advocate, October 16th, 1889. Now compare the above from D. R. Carradine with John Wesley, whom Mr. Godbey calls the "Father of them all." "When we are born again, then our sanctification, our inward and outward holiness begins; and thenceforward we are gradually to grow up in Him who is our Head. . . . A child is born of woman in a moment; afterwards he gradually and slowly grows till he attains to the stature of a man. In like manner, a child is born of God in a short time, if not in a moment. But it is by slow degrees that he afterwards grows up to the measure of the full stature of Christ. The same relation, therefore, which there is between our natural birth and our growth, there is also between our new birth and our sanctification." John Wesley's Sermon on the New Birth IV, 3.

Another great light of the Methodist

brotherhood says: "We must understand by regeneration, not only the destruction of sin in our souls, which is the devil's image stamped upon every child of Adam since the fall, but the bringing in again into our souls that conformity to the divine nature, that unspotted holiness, that image of God, wherein Adam was first created." Rev. John Fletcher of Made by Works, vol. IV, p. 134,—"The straining and twisting which they (the Scriptures) are put through to make it appear as though they had some relevancy (to their theory) and were indeed thoroughly conclusive, is one of the worst features of this theory, and begets a habit of handling the Word of God deceitfully; than which nothing can be more mischievous." Rev. Jas. Muge, D. D., Growth in Holiness, p. 168. In the "Two Works of Grace," p. 46, the writer says, "In this second grace, all carnality is cleansed out, and the love of God is 'shed abroad in the heart.' This is the experience of perfect love, spoken of in I John 4:17-18. It is defined in the thirteenth chapter of 1st Corinthians, and then on page 48 he says, "Love does not behave itself unseemly." "Does not call people to fall prostrate, and lie stiff 'under the power' (so called), wallow in the dirt, roll over the floor, kick over benches, scream and shout until hoarse, stop in the middle of a sermon and leap over the pulpit and then run around through the house several times screaming and making all manner of noise, men hugging women, promiscuous kissing, and many like performances and actions common among a deluded class of people today, who mistake these strange manifestations for Holy Ghost power." Now while the author says these things do not belong to his special theory, yet there are men going over the country cutting just such capers, as he has described, more or less, calling themselves holiness.

Now to show further how far into extreme nonsense an otherwise sensible man can go, I will quote again from Featherston's works, pp. 82, 83—"The following utterances were reported by Rev. Jno. A. McFerrin, of the Tennessee Conference, from the life of D. R. Carradine, in a meeting recently held in Franklin, Tennessee:

"We don't preach to sinners. The way to get the goats is to carry the sheep out into good pastures; the goats will come along and see the sheep eating, and will jump over. The way to make a sheep out of a goat is to knock his horns off and teach him to bleat." Christ said to Peter, "Feed my sheep," not to cudgel them. Peter went out and found tall, sweet grass, and turned and said, "Coo, Nanny, coo, Nanny; and the sheep went flocking to Peter. And then at the close of the sermon, calling for seekers, he gave them this invitation: "Coo, Nanny." In speaking about the blood of the sacrifice and the anointing oil, he said: "The blood of the sacrifice is the first blessing and the anointing oil is the second blessing. And when a man gets the second blessing he smells good. I expect to rise one thousand years in advance of the regenerate, and stand

upon their graves and flop my wings and crow. When I got the second blessing I fell kerslosh into a tub of honey, and glory to God I have been there ever since." Then Mr. Featherston adds, "To think of the elegant, gentlemanly Beverly Carradine, who came to us twenty years ago, saying such unseemly things in a pulpit, seems the climax of contradiction. A relation here says that he is going crazy. It would be horrible to think so."

The above is sufficient to show the extremes into which good people will allow themselves to go. Some for reputation, some for money, I am afraid, and some because they don't know any better, being misled by stronger minds.

Now in conclusion I will say again that I believe and hold to Scriptural justification, sanctification, holiness and sinless perfection, but cannot accept all the absurd and unreasonable teaching of the present day on those doctrines. Would like to to say to honest enquirers, don't follow those men, take God's blessed Word and ask the Spirit's guidance, and it will teach you the way, then look how the New Testament people were saved, and you will find that repentance toward God with faith in the Lord Jesus Christ were the unalterable condition of salvation and being saved they were eternally saved, and "kept by the power of God, through faith, unto salvation." Lord save the people from grievous errors, and "lead them in the way everlasting," for Christ's sake. Map God help us all to know the truth.

W. P. CHAPMAN.

## Bogue Chitto Church, Pike County.

This church has just closed a good meeting. Beginning Saturday before the 1st Sunday in August we continued five days. Bro. John P. Hemby did the preaching. Those who have heard him will know that there is nothing soft, sentimental or sensational in his preaching but on the other hand it is clear, forceful Scripture. Six happy souls were baptized, and the membership strengthened in the faith of the gospel.

The prayers of the church and pastor go with Bro. Hemby. God give him many stars in his crown.

I. H. ANDING.

Summit, Aug. 8th.

## Collins, Miss.

We are having accessions here to our church at almost every service. I baptized two young men last Sunday evening, and at the night service we had another valuable accession in the person of Mayor Williamson's wife, who had for years been a Methodist. Besides, we are getting some good material by letters, among whom are Dr. Schilling and wife, from New Orleans, and Bro. Flannagan from Mt. Nebo, Miss. The fourth Sunday in August is our Mission day.

Baptizing converts and collecting mission money is business.

T. D. BUSH.



## SUNDAY SCHOOL LESSON.

W. JAS. ROBINSON.

I Samuel 20:12-23.—August 22.

## David and Jonathan.

Golden Text.—*There is a friend that sticketh closer than a brother.* Prov. 18:24. True friends are the best wealth one can possess. We naturally expect brothers to be loyal to each other, and great is the shame when they are not. But Jesus is the ideal friend, and he will never violate an obligation, but is ever faithful. His friendship is more valuable than life itself.

This lesson is much more than a study of these few verses, it is a study of two great characters in their relation to each other, bound by the bonds of true friendship. Read and study the entire story.

12. And Jonathan said unto David, O Lord God of Israel, Jonathan fears his father has malice toward David and he determines to thwart any malicious purpose. To prove his earnestness he calls God to witness between them. When I have sounded my father, I learned his plans. About tomorrow at noon, or the third day, and behold, if he be good toward David, and I then send not unto thee, and shew it thee.

13. The Lord do so, and much more to Jonathan, but if it please my father to do thee evil, then I will shew it thee, and send thee away, that thou mayest go in peace. No one is under any obligation, even to parents, to shield them in evil. Jonathan thwarted his father's evil purpose but in order to save an innocent man. We should always be ready to expose evil and defend right. And the Lord be with thee, as he hath been with my father. Jonathan knew that God had wrought wonderfully for Saul and could wish no greater blessing for David.

14. And thou shalt not only, while yet I live, show me the kindness of the Lord, that I die not. Jonathan here obligates David to be as gracious to him as the Lord is, but it is not an obligation to aid in evil.

15. But also thou shalt not cut off thy kindness from my house forever. Jonathan, by his virtues, purchased David's friendship for his family. It is not only obligation to befriend the children of our benefactors, but a real privilege. No, not when the Lord hath cut off the enemies of David every one from the face of the earth. In prosperity as well as in adversity, David must honor Jonathan's friendship. He is a traitor, who forsakes his friends in time of need.

16. So Jonathan made a covenant with the house of David. Original covenants of friendship were entered into most solemnly and held most sacred. Such covenants would add very much to our social life. Let the Lord even require it at the hand of David's enemies. Should David prove traitor to Jonathan then David's enemies are to avenge the treachery.

17. And Jonathan caused David to swear again because he loved him. Jonathan so loved David that he delighted to hear him obligate himself. For he loved

him as he loved his own soul. His love could not have been greater.

18. Then Jonathan said to David, tomorrow is the new moon: and thou shalt be missed, because thy seat will be empty. This is a return from the oath-bound obligation to plans for David's safety in case escape is necessary.

19. And when thou hast stayed three days. In Bethlehem, (see vs. 6.) Then thou shalt go down quickly to the appointed hiding place. And shalt remain by the stone Ezel. Some well known and convenient place.

20. And I will shoot three arrows on the side thereof, as though I shot at a mark.

21. And behold I will send a lad saying, Go, find out the arrows. If I expressly say unto the lad, Behold, the arrows are on this side of thee: take them; then come thou; for there is peace to the end and no hurt; as the Lord lieth.

This was the signal to David that Saul had been reconciled.

22. But if I say thus to the young man, Behold, the arrows are beyond thee; go thy way; for the Lord hath sent thee away. This was the danger signal agreed upon, and was a dagger in two hearts.

23. And as touching the matter which thou and I have spoken of, behold, the Lord is between thee and me forever. The Lord had been made a witness to their compact of friendship.

## Summer Hygiene.

Summer is the season of health and recuperation for those who properly regulate their mode of living. For those who do not it is a season of discomfort.

Pure, healthful, light food that will not stimulate heat production while it properly nourishes and strengthens the body and brain is the great essential.

It is conceded that the best of all foods for the summer diet are the quickly made flour-foods—hot biscuit, rolls, puddings, cakes, muffins, etc., such as are made with baking powder. A most excellent household bread is also made with baking powder instead of yeast. These, properly made, are light, sweet, fine flavored, easily digested, nutritious and wholesome. Yeast bread should be avoided wherever possible in summer, as the yeast germ is almost certain in hot weather to ferment in the stomach and cause trouble. The Royal Baking Powder foods are unfermented, and may be eaten in their most delicious state, viz., fresh and hot without fear of unpleasant results.

Alum baking powders should be avoided at all times. They make the food less digestible. When the system is relaxed by summer heat their danger is heightened.

The flour-foods made with Royal Baking Powder are the acme of perfection for summer diet. No decomposition takes place in their dough, the nutritive qualities of the flour are preserved and digestion is aided, which is not the case with sour-yeast bread or cakes.

## THE BAPTIST.

Aug. 20,

Cows.

DEAR BRO. BAILEY:

Since your appeal through the columns of THE BAPTIST for cows for the Orphanage we have received 4. Three given and one loaned. Bro. Dave Brown, Jackson, Miss., the Orphan's royal friend, gave one and loaned one, Mrs. R. E. Foster, Siloh, gave one; Bro. Grimes of Pelahatchie gave one. The children are rejoiced at the prospect of getting plenty of milk and butter. I feel that there is nothing that would be of more value from the standpoint of health and economy than plenty of milk and butter. 8 or 10 good cows will furnish us abundantly.

All are well and I am growing more and more enthusiastic in my new work. May God bless the many kind friends who have spoken and written so encouragingly to me since I have taken charge of the Orphanage.

Truly,

J. R. CARTER.

[Do not send sorry cows, as it costs the Orphanage as much to feed a sorry cow as it does to feed a good one. The Orphanage wants good cows.—Ed.]

## East Fork.

We have just closed a good meeting here, considering the excitement over politics. Bro. B. B. Hall did the preaching. He is young and full of enthusiasm. He is a son of the late Rev. R. N. Hall, who once lived in the East Fork community.

The meeting closed on Thursday, nine being received for baptism and one by restoration.

Bro. Hall next goes to assist Rev. J. M. Cook, at Bala Chitto in Pike county.

Very truly,

T. C. S.

August 14.

## Hays Creek.

I have just closed a fine meeting with Bro. J. L. Phelps at Hays Creek. The result was 15 conversions and 9 additions by baptism and 3 by letter.

C. T. KINCANON.

Lexington, August 14, 1903.

## Chapel Hill, Hinds County.

Bro. R. A. Cohron preached for us in our meeting at Chapel Hill which began on the fourth Sunday in July. The church was much revived, and ten joined for baptism and one by letter. Cohron is a real gospel preacher.

CHAS. L. LEWIS.

Raymond, Miss.

## Brownsville, Hinds County.

We began our meeting here on the first Sunday in August. Bro. R. L. Bunyard preached for us. The meeting did the church great good and one joined for baptism and one was restored. Bro. Bunyard is a fine preacher and much loved by people at Brownsville, his old home.

CHAS. L. LEWIS.

Raymond, Miss.

1903.

## THE BAPTIST.

## Personal.

—You find the pearl of a great price when you obtain a business education. Grenada Business College.

—Tuesday, August 18. Two other positions open this morning for a book-keeper and a stenographer that we cannot fill. Grenada Business College.

—Any pastor or evangelist wishing the services of Miss Bird Stapp as gospel-singer and choir-leader in meetings for the full months will address her at Chattanooga, Tenn.

—Two positions offered this a. m. (Monday) that we cannot fill. On account of our graduates being in such demand, we have none left to fill them. Grenada Business College.

—Our worthy contemporary, The Leader, is a little off in its announcement that Rev. S. G. Mullins and wife have left for their far-away Texas home. They will not do this thing until about October 1st.

—The associational season is near at hand. It would be well for all the churches to elect delegates at an early date and have the minute money in hand. Our churches ought to be well represented at these important annual gatherings.

—We are still preparing a large number of young men and women, to take up responsible positions in the busy world, and cannot begin to supply the demands made upon us for such. So if you enroll with us, rest assured a position will be secured you. Grenada Business College.

—The Examiner of last week contains a fine article by Dr. E. Y. Mullins on "The Equipment of a Modern Minister." We may reprint this article for our readers. It is altogether worth reading. Also a good likeness of him adorns the first page of this excellent journal.

—The announcement of the marriage of Mr. John Broadus Vanlandingham to Miss Corrie Pryor, at West Point, on August 26, is out. The young people reside at the prosperous town of West Point, and enjoy the esteem of their many friends.

—Young men and women write to Prof. Wilbur R. Smith, Lexington, Ky., for circulars of his famous Commercial College of Kentucky University. This college is reliable, the cheapest and best, while its course of instruction is thorough and its graduates successful. See ad, and write at once.

—Remember that the second race for Governor is decided by a majority and not by the electoral vote of the counties. Every vote counts. The one getting the largest vote in the aggregate will be declared the nominee. If you stay away from the polls the man you want may be left by the loss of your vote.

—Pastor Yarbrough spent the second week in August with Pastor Wayne Sutton in a meeting at Braxton. He reports an excellent meeting resulting in twenty-two accessions to the church, four by letter and eighteen by experience and baptism. Bro. Sutton has a strong hold on all his churches.

—Cards are out announcing the marriage on August 26, of Mr. Richard Griffith, of Jackson, Miss., to Miss Edith Hall Tyler, of Groton, Connecticut, in Galilee Chapel-by-the-sea. The editor of THE BAPTIST and family acknowledge receipt of an invitation to be present. We congratulate friend Griffith on his good fortune.

—Bro. W. T. Tardy, of Dallas, Texas, will begin a meeting of days at Crystal Springs on the first Sunday in September. If there are those in the State who

desire his services any time this fall or winter, they may write to Rev. W. E. Ellis, with reference to the matter, and he will be glad to help them make an engagement.

—Rev. S. G. Mullins, of Corsicana, Texas, is spending the summer in Mississippi, where he has done some good work for the Master. He has several times honored the office of THE BAPTIST with his presence. He and Sister Mullins will remain in Mississippi until about October 1st, when they will bid adieu to relatives and friends and return to their adopted State, Texas.

—On the 10th page will be found a list of associational meetings. We have used our best efforts to secure accuracy as to time and place of these annual gatherings, but in some instances the data was very meager, and there may be some errors. Any brother detecting an error, will confer a favor on all concerned by sending to this office any corrections. We are anxious that all information shall be given out.

—The editor of THE BAPTIST and family acknowledge receipt of an invitation to be present at the marriage of Miss Leah Estelle Wise, of Sturgis, Ky., to Mr. Z. Albert Meredith, on August 26. Miss Wise is a daughter of our old college friend, Dr. Ivan M. Wise. We extend congratulations to this young couple. Their future home will be 461 South Summit Street, Marion, Ohio.

—We have received programs of several 5th Sunday meetings and Ladies' meetings. We regret that our limited space will not allow publication of these programs. A fine program has been prepared for the McHenry meeting on September 2, and of several others.

## DRAKE'S PALMETTO WINE.

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When in need of Endurance read 2nd Cor. 11.

When in need of Faith read Heb. 11.

When in need of Guidance read Psalms 73.

When in need of Hope in Death read 1st Cor. 15.

When in need of Influence read Isa. 58.

When in need of Justification read Rom. 5.

When in need of knowledge read 1st John 2.

When in need of Liberty read 2nd Cor. 8.

When in need of Mercy read Psalm 136.

When in need of Obedience read 1st Sam. 15.

When in need of Prayer read Luke 18.

When in need of Repentance read Luke 15.

When in need of Salvation read Isa. 53.

When in need of Fact read 1st Cor.

When in need of Understanding the scriptures read Luke 24, especially verse 5.

When in need of victory read Roman 7 and 8.

When in need of watchfulness read Matt. 24.

When in need of zeal read Matt. 25.—Rev. Dwight E. Martin.

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## Meetings of Associations.

Aberdeen—Providence Church, Chickasaw county, Tuesday, October 13, 1903.

Bethel—Smyrna Church, three miles east of Hainesville, Saturday, September 26, 1903.

Bethlehem—Long Creek Church, seven miles east of Meridian, Saturday, October 10, 1903.

Bogue Chitto—Smyrna Church, three miles east of Hainesville, Saturday, September 26, 1903.

Calhoun—Gaston Springs Church, three miles east of Hainesville, Wednesday, September 30, 1903.

Carey—Centerville, Friday, October 2, 1903.

Central—Bible, on the V. & M. V. R. R., Friday, October 9, 1903.

Chester—Spring Hill Church, nine miles northeast of Aberdeen, Saturday, October 3, 1903.

Chickasaw—Eudora, on M. & O. R. R., Wednesday, September 23, 1903.

Chickasaw—Village Church, Tuesday, September 15, 1903.

Choctaw—L. Amos Church, Kemper county, Saturday, October 17, 1903.

Cold Water—Byham Church, C. & M. & D. R. R., Wednesday, October 14, 1903.

Columbus—Bethel Church, Monroe county, Friday, September 13, 1903.

Copiah—Hopewell Church, ten miles east of Crystal Springs, Wednesday, September 9, 1903.

Deer Creek—Leon Church, one and one-half miles from Javerly, N. D. R. R., Tuesday, October 6, 1903.

Ebenezer—Bethel Church, Coalington county, Saturday, October 3, 1903.

Fair River—Union Hall Church, two miles east of Brookhaven, Friday, October 16, 1903.

Gulf Coast—Gulf Port, C. & S. L. and L. & N. R. R., Friday, the fourth Sunday, May, 1904.

Harmony—Good Hope Church, county, twenty miles north of Cotton, Friday, October 23, 1903.

Hobbschitto—New Providence Church, Hancock county, four miles northeast of Nickolsen, Wednesday, October 7, 1903.

Hopewell—Ridge Church, Saturday, October 17, 1903.

Judson—Center Hill Church, three miles east of Plantersville, Saturday, September 15, 1903.

Kosciusko—Unity Church, three miles east of West Station, Friday, October 16, 1903.

Lauderdale—Lawrence Collins—Wesland Church, five miles east of Mt. Carmel, Saturday, October 3, 1903.

Leaf River—Cedar Grove Church, Green county, Saturday, October 17, 1903.

Lebanon—Melrose, C. & S. L. R. R., Wednesday, September 2, 1903.

Liberty—Center Ridge Church, Saturday, October 3, 1903.

Lincoln—County—Union Hall Church, two miles east of Brookhaven, Friday, October 23, 1903.

Louisville—L. Amos Church, Saturday, October 10, 1903.

Magee's Creek—Union Church, three miles north of Eudora, Saturday, October 10, 1903.

Mississippi—Lawrence, White county, Friday, October 2, 1903.

Mount Pleasant—Rock Branch Church, Newton county, Saturday, September 19, 1903.

New Liberty—Mt. Zion Church, twelve miles south of Eudora, Tuesday, October 13, 1903.

Oetibbeha—Arkadelphia Church, Lauderdale county, Saturday, October 3, 1903.

Oxford—Clear Creek Church, twelve miles west of Oxford, September 9, 1903.

Pearl Leaf—Leaf River Church, nine miles east of Collins, G. & S. L. R. R., October 10, 1903.

Pearl River—Bismark Church, nineteen miles south of Monticello, September 12, 1903.

Pearl Valley—

Raaklin County—Fannin Church, eleven miles north of Brandon, September 29, 1903.

Red Creek—Ebenezer Church, Perry county, 4 miles east of Bond, G. & S. L. R. R., Saturday, September 26, 1903.

Salem—Mt. Nebo, Jasper county, Saturday, October 10 (?), 1903.

Simsby—Shiloh Church, 4 miles northeast of Splunge, Monroe county, Thursday, October 15, 1903.

South Mississippi—Jerusalem Church, Amite county, September 12, 1903.

Strong River—New Zion Church, seven miles west of Braxton, Simpson county, Friday, September 18, 1903.

Sunflower—Enon Church, Friday, September 11, 1903.

Tallahala—Fellowship Church, ten miles south of Ellisville, Saturday, September 19, 1903.

Tippah—Pine Grove, eight miles north of Hickory Flat, Wednesday, September 2, 1903.

Tishomingo—Osborne Creek Church, five miles southwest of Booneville, Thursday, September 17, 1903.

Tubigbee—Fair View Church, ten miles northeast of Fulton, Saturday, October 17, 1903.

Trinity—Cumberland Church, seven miles northwest of Maben, Wednesday, October 21, 1903.

Union—Pine Bluff Church, fourteen miles west of Hazlehurst, September 24, 1903.

West Judson—Sherman, K. C. M. & B. R. R., Tuesday, September 1, 1903.

Yalobusha—Cascilla, twelve miles west of Hardy Station, Thursday, October 8, 1903.

Yazoo—Mission Church, near Winona, Wednesday, September 30, 1903.

Zion—Unity, ten miles east of Duck Hill, Wednesday, September 9, 1903.

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for the cause of religion, education, and in fact everything which is calculated to create and maintain the higher civilization, there has always been one main factor which we doubt not has contrived a very large share to the ends sought, and that is music. All the religious societies which are based on the Bible and have reason and common sense for their foundation, have incorporated, to a very large extent, in their form of services this elevating and ennobling influence. Every educational institution of any magnitude whatever, finds it one of its very best adjuncts. It is a foregone conclusion, then, that music is a great necessity in any civilization. Then we maintain that the home, the very corner-stone of all civilization, is indeed very incomplete without this binding and elevating influence within its holy precincts, and we know too well that the lack of it is very often the cause of the scattering of the family circle, and frequently the down-fall of some loved one, for the wicked and savage element have long recognized its power to attract, and sad to say, never fail to employ its influence to get the unwary within their same purpose.

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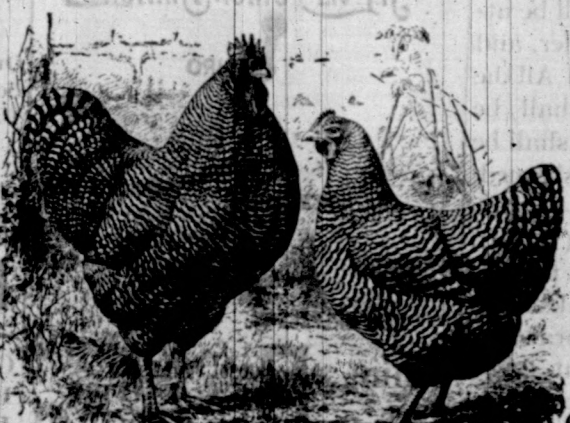
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## Department.

W. PRICE, EDITOR.

### The Daily Readings.

Monday 24. Isaiah 22:1-14. Reckless Jerusalem beyond salvation (v. 14). Compare Isa. 65:7.

Tuesday 25. Isaiah 22:15-25. Presumption and pride rewarded. Compare I Samuel 13:14.

Wednesday 26. Isaiah 22:25-27. The cause of her fall (v. 25). Compare Job 40:11, 12.

Thursday 27. Isaiah 24. Jehovah Maker and Judge of the Earth (v. 1). Compare Psalm 75:7.

Friday 28. Isaiah 24. An anthem for the sovereign Jehovah (v. 8). Compare Psalm 118:27, 29.

Saturday 29. A song of confidence in Jehovah's protection. Compare Isa. 12:2.

Sunday 30. Church Meeting. Gleanings from Mission Fields. Alternate Topic. Our Duty to the Stranger. Den-tionary 7:7-8. I. Chronicles 6:32, 33. S. S. Lesson. Mark 16:7-13. Saul. I Samuel 26:5-12, 21, 23.

### Borrowed Gems.

I ask thee for a little love,  
Through constant watching wise,  
To meet the glad and loyal smiles  
And wipe the weary eyes.  
A heart at leisure to itself  
To soothe and sympathize.  
—Anna L. Waring.

But as we meet each other each day  
The many travels on our way,  
Let every such brief contact be  
A glorious, helpful ministry.  
—S. Coolidge.

Seldom can I be lonely,  
If it seems lonely still;  
Self forgetting, seeking only  
Empire of love to fill.

### The Book We Are Reading.

Isaiah—An Apocalypse.

Every reader of Isaiah stops in amazement before the dreadful revelations of chapters 24-27. The awfulness of these sections of the great prophet are due to the terrible punishments and judgments that it points out as impending. These calamities will be so disastrous that only a remnant will remain, and that remnant will consist of those who shall be faithful to Jehovah. Chapter 24 is a picture of Jehovah's judgment against the nations. The earth itself together with its inhabitants shall be utterly broken, rent asunder, and shaken violently (v. 19). All the high and proud ones shall be humbled, and the moon shall be confounded and the sun ashamed, for Jehovah shall reign in Mt. Zion, and in Jerusalem (v. 23). Then chapter 25 reverses the picture. The prophet breaks forth into a joyful hymn of praise to Jehovah for having put down and destroyed city, fortress and palace of strangers, because of

their wickedness. The power and provision of Jehovah shine forth with redoubled strength and vigor above the ruins already described. For his own he provides a feast of fat things (v. 6), and will be their perpetual guard (vs. 7, 8). His own people will praise him and magnify his glory (v. 9). Chapters 26 and 27 are triumphant strains of joy of the redeemed, both of Israel and of all the nations. They sing praises to Jehovah because of their trust in his protection. Above all gods he has led them and granted them the blessedness of his presence. In trouble they turned to him, and he was ready to give them the largest assistance. Chapter 27 contains a couple of interesting little poems, having as their keynote Jehovah's deliverance and ingathering of his own people. In the days of the future, the great nations of the earth will assemble and worship Jehovah in unison and with one purpose.

IRA M. PRICE.

The Baptist Union suggests the second or third Sunday in September as an appropriate day for all pastors to set before their congregations the nature and scope of the work to be done in the Christian Culture Course of study this fall and winter. "The Gospel in the Psalms" is the general theme that Dr. Sampey will treat. A syllabus of the "study" can be had of The Baptist Union, 324 Dearborn St., Chicago, at the rate of fifty copies for 25 cents. Every pastor will be richly repaid for having them.

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## Deaths.

[Death notices of 100 words and marriage notices of 25 are printed free; all over, cost one cent per word, which must accompany copy of notice.]

### Jesse Loyd.

Jesse Loyd, the little afflicted son of Sister M. J. Loyd, of Collins, Miss., died on the 10th inst. Little Jesse only lacked 21 days of being 23 years of age. He was a sufferer "from the cradle to the grave"—never having walked a step. His mother and sisters were perfectly devoted to him to the last moment.

Jesse is doubtless in heaven. See Rev. 14:13.  
May the riches of God's grace rest fully upon the mother and sister, and upon all the family.

Their pastor,

T. D. BUSH.

Collins, Miss.

### Sad News.

On last Tuesday our Sister Menger of Clinton, received a cablegram from Florence, Italy, that her son, Dr. Louis Menger, was drowned there in Lake Maggiore. It was a great shock to her but her faith in the loving Heavenly Father is unshaken. Dr. Menger was a graduate of Mississippi College, also of Johns Hopkins University, Ph.D., was at the time of his death professor in Bryn Mawr College, Philadelphia. He made his mother a visit about six weeks ago before sailing for Europe. He was a splendid young man for whom the future seemed full of honors. But the Lord doeth all things well. He was a Christian gentleman.

### Married.

Mingo—Sullivan.

August 12, 1903, at the home of the bride's parents, Mr. S. S. Mingo and Miss Minnie Sullivan, of Tallahatchie county, the writer officiating. Many to witness this young couple in their new life.

J. McD. TRIBLE.

McGehee—Jones.

At the home of the bride's parents in Franklin county, Miss., August 12, 1903, Mr. Willie E. McGehee and Miss Della Jones were united in marriage, the writer officiating. These young people are both consecrated members of the Baptist church. We predict for them a very bright and happy future. May heaven bless them.

J. B. QUIN.

### AMERICAN CHROMATIC HARP.

Only perfect, strongest, most beautiful and easiest learned; plays any piano music; greatest addition to mandolin and guitar bands; music teachers can readily instruct and sell them. If you want to refine your parlor as well as have your children become expert on this new instrument, don't fail to send two stamps for illustrated circular, testimonials and sample music to HARP OFFICE, Joliet, Ill.

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### Spickard's One Cent Headache Cure

IS NOW IN THE LEAD.  
The following is a testimonial voluntarily furnished by Rev. T. J. Bailey, editor of THE BAPTIST:  
"It affords me pleasure to certify that the above preparation is an unfailing cure for nervous or sick headache, especially when caused by a disordered stomach."  
10 cts. per package. Call on or address DR. S. SPICKARD, 334 West Capitol Street, Jackson, Miss.

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Queen & Crescent Route will place on sale, beginning June 1st, and continuing until September 30th, inclusive, round trip tickets at greatly reduced rates, to all summer resorts. Apply to the nearest ticket agent for detailed information, or to the undersigned.

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## WOMAN'S WORK.

Mrs. J. L. Johnson, Editor.  
P. O. Clinton, Miss.

[Direct all communications for this department to Clinton, Miss.]

## Woman's Centre Committee:

Mrs. E. G. Hackett, President,  
Meridian, Miss. W. R. Woods,  
Secretary, Meridian.

## Program.

August, 1903.

Programs are suggestive. It is hoped those in charge will make necessary changes.

Subject—The Home Board.

1. Hymn—"Come, Thou Almighty King."

2. Scripture: The obligation of a blessing. Acts 1:8; Matt. 5:13-16; Isa. 43:10; Luke 8:30; John 15:16.

3. Seed thought for leader.—When asked "What is the most solemn thought with which you were ever confronted?" Daniel Webster replied, "My individual responsibility to God."

4. Prayer.—For God's help in making our lives what they should be.

5. Selections from leaflets—A Home Mission Mission.

6. A plea.—If the Home Board could have \$200,000 for current use, there is before it a future of helpful, effective service. If this imperative need is not seen, a few years only will be required to disclose a mistake of some magnitude.

—Dr. F. C. McConnell.

7. Consider recommendations of Home Board.—For Statistics of Home Board see Topic Card.

8. A need for special prayer.—That those whooping for the "Tichenor Memorial" of the Building Fund may be directed from above, that the importance of church buildings may be appreciated.

9. Leaflet.—Denison Kline's Conversion.

10. Seasonable questions.—Have we talked Home Missions? Have any been visited and visited to the meeting? Will the Society send a letter to a frontier missionary?

11. Business.—Collection, etc.

12. In closing—Read alternately the first 11 verses of the great Home Mission Charter, Isa. 60.

## Our Monthly Topic—The Home Mission Board.

Another very far reaching branch of the Home Mission Board's department is the Christian work done by consecrated women among the immigrants who land at the city of Baltimore, Md., or at Galveston, Tex. Miss Marie Busmaier has for several years been engaged in this Christy work in the city first named and it would be hard to estimate the amount of happiness and comfort which her min-

Strand, Va. 61, 1904. (From "The Baptist")



After treatment. Before treatment.

## Cancer Cured.

Searey, Ark.

Dear Doctor—The cancer on my nose is entirely well. I only had to use your famous ointment a very short time. The Oil Cure is certainly a wonderful discovery, and a great benefactor to suffering humanity. I feel that others who are suffering should know of this.

Yours gratefully,

Mrs. L. E. Pace.

The Oil Cure was discovered and perfected for the cure of cancer, bronchitis, catarrh, consumption, piles, fistula, eczema, diseases of the eyes, ears, nose and throat, and in fact all Chronic and Malignant diseases. Many patients cured by correspondence. A book sent free giving particulars. If you are not afflicted yourself cut this out and send to some suffering one.

Enclose stamp for reply. Call on or address: DR. R. E. WOODARD, 506-508 Main St., Little Rock, Ark.

trations have brought, to many weary, desolate, home-sick ones, as they set foot for the first time upon a foreign shore.

Read what is said by one who has had opportunity to know definitely of these things:

"Upon first landing, when seen at the immigrant pier, after traveling in the steerage, the little ones are oft-times pitifully tired, dirty and hungry. Feeling their loneliness, they gladly accept the outstretched hand of the missionary, appreciate the gift of food, picture card or book and listen with interest when it is possible to tell them, in their own language, the story of Jesus. A newly-landed Swedish woman was visited by an earnest Sunday-school worker with an invitation for her little one to join the infant class. The timid child would not come without her mother, so both came and sat together on the low seats of the Infant Department.

Months later, the child feeling quite at home, suggested that the mother should join another class. But with tears in her eyes, the mother took the teacher by the hand and said: "Let me stay here in this where I have found my Savior."

Thus is it often true that a little child doth lead its elders to Christ. Several years ago a contribution was made to the Home Board, through Woman's Missionary Union, which was to be a nucleus to a Church Building and Loan Fund. The fund has been added to from time to time, and is used in making small loans

## Lost Hair

"My hair came out by the handful, and the gray hairs began to creep in. I tried Ayer's Hair Vigor, and it stopped the hair from coming out and restored the color."—Mrs. M. D. Gray, No. Salem, Mass.

There's a pleasure in offering such a preparation as Ayer's Hair Vigor. It gives to all who use it such satisfaction. The hair becomes thicker, longer, softer, and more glossy. And you feel so secure in using such an old and reliable preparation.

\$1.00 a bottle. All druggists.

If your druggist cannot supply you, send us one dollar and we will express you a bottle. Be sure and give the name of your nearest express office. Address, J. C. AYER CO., Lowell, Mass.

to churches struggling to build a house of worship. A rate of interest is charged, and thus the fund is slowly increased, while it affords assistance. The missionary societies of our State are earnestly requested to take this as one of the objects of their contributions.

J. T. J.

DEAR SISTERS:

I appeal to you for aid in building a Baptist Church at Rolling Fork, Miss. It is the county site of Sharkey county, and a

## LOW RATES

VIA



TO

## Eureka Springs

ROUND TRIP \$7.00 ROUND TRIP

## Kansas City

ROUND TRIP \$9.00 ROUND TRIP

## DENVER, COLORADO SPRINGS

ROUND TRIP \$20.00 ROUND TRIP

## THROUGH SLEEPERS.

Tickets on sale August 15th. Write for full information.

J. N. COZNATZAR,  
Gen. Ag't, Memphis, Tenn.

growing town. The Baptists have made spasmodic efforts at holding services here for thirty years, but can never hope for success without a building. So many of our attempts have ended in failure that our people are becoming pessimistic.

Are there not twenty societies that would contribute \$5 apiece? We have a lot, costing \$225 and \$500 with which to start the building.

With a very small membership it will be impossible to build without help.

If you want to put \$5 where it is really needed and where it will be very much appreciated, put it into the Rolling Fork church. We want to begin on it next month.

Yours sincerely,

OLIVE ALEXANDER.

Rolling Fork, Aug. 10, 1903.

Our sisters at Rolling Fork have a great and good work before them, and they are evidently in earnest. If any other societies find it within their power to give them a helping hand, let them now speak and make these sisters glad.

J. T. J.

## A TEXAS WONDER.

## Hall's Great Discovery.

One small bottle of the Texas Wonder, Hall's Great Discovery cures all kinds of kidney and bladder troubles, removes gravel, cures diabetes, seminal emission, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women, regulates bladder troubles in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and will cure any case above mentioned. Dr. E. W. Hall, sole manufacturer, P. O. Box 629, St. Louis, Mo. Send for testimonials. Sold by all druggists.

## Read This.

MARTIN, TENN., June 3, 1901.  
This is to certify that I have used Hall's Texas Wonder for kidney trouble and have never found anything its equal. Its merits are wonderful. Try it, as I did, and be convinced.

REV. R. C. WHITNELL.

Go to your Druggist and get a bottle of

## Parker's Kidney Cure.

It will build you up; increase your strength and vitality. It cures kidney trouble, bladder trouble, backache, headache and all liver derangements.

For sale by all druggists, or from the Southern Depot, Parker's Kidney Cure, Port Gibson, Miss.

**GOOD COAL**  
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## TEMPERANCE.

BY W. H. PATTON.

## Can't Understand

How it is, an editor claiming sanctification or second blessing, will sell his space to liquor houses, advertising their fine water for sale. His patronage comes from prohibitionists. I counted in a paper published in an adjoining county four large two column whisky ads in his paper. Prohibitionists could prevent that if they would give preference to papers that will not sell their space to those wanting to debauch their readers.

The South has 27,000 saloons, while the State of New York has 34,000.

With the saloon out of existence the prosperity of the South will be marked by leaps and bounds.

136 counties in Texas are under total prohibition, sixty-two counties partial prohibition, and but forty-six counties in the liquor column.

Well developed campaigns are now on in at least eight counties, three of which are already scheduled to vote in August, will surely ostracize the saloon.

The correspondent of the Daily N. O. Picayune says Governor Longino never answered the charge of being a prohibitionist. Did the whisky men charge Senator Money of being a prohibitionist?

## The Chief Sufferer.

For centuries the cruel pressure of liquor traffic has fallen upon womanhood. No woman has been safe. No woman today is so hedged about by wealth or nurturing circumstances that she can stay, with any just reason: "The liquor traffic cannot reach my fortress, cannot tear down the citadel of my happiness." Women have been wooed by clear-minded, healthy-bodied, true-hearted young men, and have given their all of affection and service, and have borne them

children only to find at middle age that the allurements of that licensed liquor saloon has clouded the mind and debased the heart, and deadened the affections of the husband and father. And at last, after twenty-five years of toil and devotion, bearing and enduring such horrors as only a drunkard's wife and the merciful God in heaven can know, she is turned to face old age, a poor broken and wrecked piece of humanity. What do you think such a woman's feelings are about the liquor saloon? Do you wonder that she hates it? O, my God, no! I have no wonder of that sort; my only wonder is that there is a saloon left standing in America.—Dr. Louis Albert Banks.

## Second Primary.

Many good men will fail to go to the polls and exercise the high and exalted privilege of casting their ballot. After the nomination is made he will regret it but it is too late. You owe it to yourself, to your State and to your family to do this and will you neglect it? This is intended specially to the people in the country. Don't let the towns say who shall be the officers.

## Prohibitionist.

What kind of a prohibitionist would you call a man that claims to be a prohibitionist and vote for a man that will cast his vote in his office to defeat any and all legislation that he favors?

## \$100 Reward \$100.

The readers of this paper will be pleased to learn that there is at least one dreadful disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials. Address, F. J. CHENEY & Co., Toledo, O. Sold by druggists, 75c. Halls Family Pills are the best.

## Liver Pills

That's what you need; something to cure your biliousness. You need Ayer's Pills.

Want your moustache or beard a beautiful brown or rich black? Use

## Buckingham's Dye

Solely of Druggists R. P. Hall & Co., Nashua, N. H.

## A Perfect Laxative

is one which is palatable, pleasant to take, and can be relied upon to act gently, but thoroughly, cleansing the entire system of all impurities. Such a remedy is Mozley's Lemon Elixir. It is a pleasant lemon tonic, acceptable to the most delicate stomach, and acts thoroughly upon the bowels, liver and kidneys without the slightest unpleasantness. Sold by all druggists at 50c a bottle. MOZLEY'S LEMON HOT DROPS, without an equal for coughs, colds, sore throat and bronchitis. 25c a bottle.

## Mozley's Lemon Elixir

## Mammoth Mineral Springs

These wonderfully curative waters are found five miles west of Hattiesburg on the Gulf and Ship Island Railway. This spring is 4 feet deep and 9 feet square, and so clear that the smallest object at the bottom can be seen as distinctly as if there were no water in the bowl.

## Flow 300 Gallons Per Minute.

This BEST OF MINERAL WATERS can be had for \$1.50 for a 5-gallon demijohn and \$1.00 off when demijohn is returned. The express companies return demijohns free.

## A STRONG TESTIMONIAL.

In April last I contracted typhoid fever, which lasted 90 days. I was free from fever about 14 days when I again took malarial fever, which lasted 7 days. By this time I was completely prostrated; could not eat anything without great suffering from indigestion. In this condition I reached Mammoth Springs weighing 124 pounds and going down every day. I leave today after a stay of 37 days strong and well, weighing 157 pounds. I feel that there is nothing like Mammoth Springs water for sick folks.

J. H. LADNER.

Rates \$8.00 to \$10.00 a week for board. One-third off for children, and ministers of all denominations \$5.00.

For water or any information address

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Mammoth Springs, Mississippi.

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## CORRESPONDENTS ANSWERED.

Dr. Jones, now in his forty-eighth year of professional life, has made a record for success in curing diseases that probably has never been surpassed. Born and raised in this locality and having practiced in the most sickly places, his professional standing is, to all except new comers, so well known that it would seem unnecessary to refer to it. But some misconceptions as noticed by letters received, etc., justify a written statement:

His practice includes ALL AILMENTS as well as ALL diseases of BOTH SEXES and ALL AGES. The percentage of cures in every ailment has indeed seemed miraculous. There are reasons for this wonderful record:

1st. He is a Hypnotized by a party spirit—His familiarity with the medicines of the different schools as well as of the different modes of cure without drugs, makes him a good tool in the hands of the Master Builder. 2nd. Nothing is too good for his patients. 3rd. He furnishes the medicines and other requisites. 4th. He demands and expects of his patients that his advice must be taken. 5th. He delights to know he is in God's hands and constantly prays for His help. 6th. He makes no pretensions as a divine healer but insists that his prescriptions must be followed to insure success. 7th. Eradicating the idea that their money has anything to do with the curing he insists that his patients be prompt, true to themselves and not fault-finding or doubting but hopeful and confident.

If you put yourself under Dr. Jones burn all bridges behind you. With him your money don't take the place of a cure. He feels that the cure must be effected and the patient should be determined by the help of God to be cured with DR. JONES as the means. Such determinations bring the good results. To such as can accept his services under such feelings he would say, don't wait to try this, that or the other remedy. Commence at once. Health resorts, mineral waters and surgical operations or any system of healing as a specialty do not yield as good results as his services. In connection with them, or after them they may be all right. These statements are sustained by a most wonderful record.

Without confidence on the part of the patient such as the following may be expected: One paid his fee in advance, took treatments well and medicines tolerably well for ten or fifteen days. The progress towards a cure was deemed remarkable—exciting the congratulations of friends. He became indifferent, treatments neglected, prescriptions laid aside—one even forgotten, a large dose of calomel of his own prescribing, a green deal worse, is too sore and aches too much to be disturbed, goes out to mineral springs to build up.

Treatments require but a few minutes, are the most powerful means known to build one up and, while it is advisable in some instances for the excessively nervous to take chloroform or ether for the first one, it is not necessary. They can take this if they wish in the sanatorium and return home at once. The patient is not confined to bed and loses no time from business. The cure in the above instance was put before the house. But mistakes are not always irremediable, and if the mineral water and change of surroundings do as we hope and he returns with the right determination all may be well.

Per contra to the above there are constantly those getting through with regular attentions and are happy with the results. For these to go to health or pleasure resorts, though not essential, the greatest benefits will be derived and their pleasures untrammelled.

The fees are as low as they can be made consistent with the kind of services rendered, and being paid in advance are never again in the way. The fee is required in advance as much for the benefit of the patient as for Dr. Jones.

But it is a cause for wonder that so many are willing to trust Dr. Jones at all, when one reflects that there is scarcely an individual who has not a father, son, brother, or other near relative that has been through the best of training and graduated with high honors as a physician and who is full of partisan zeal, may be—and family ties are most binding.

Dr. Jones displays such zeal and anxiety for the welfare of his patients, and withal, such a happy disposition in their presence that confidence is at once inspired and doubt vanishes. This places them at once on the road to recovery. If the patient is going to let any one prevent or destroy this confidence his absence is worth

more to Dr. Jones than his presence and money. He prays that the Lord will cause none to engage his services who will not be benefitted thereby.

Though in his seventy-first year of age, yet with the vim and dash, and confidence in his own ability that has been characteristic of him since childhood, he gets a plenty to do and is well paid for it in money by his patrons and, while doing it, in love and thankfulness to God that his usefulness is maintained even past his three score and ten.

A previous advertisement contains these words: "He commenced the practice of medicine at Palestine, winding up the first thirteen years' practice at Utica in 1868, doing probably as large a practice as was ever done by one man in that length of time and his loss in deaths did not exceed a patient a year. The last year he averaged twenty-eight miles a day between June 1st and Christmas, visited but two patients over three times (one of these four and the other five) and lost but one patient. Visits were made on consecutive days and once a day."

The following is really more astounding: He practiced at Crystal Springs ten and Hazlehurst twelve years. During this twenty-two years he passed through the terrible Yellow Fever epidemic of 1878, the equally to be lamented Diphtheria, Dysentery and Pneumonia epidemics of 1876—1885, in all of which it was not uncommon for two to four and in Yellow Fever six or more to die in the same house within a few hours of each other. His losses not exceeding a patient a year. His practice two of these years exceeded \$7,000.00 each.

Arriving in Jackson, where he is in his thirteenth year (forty-seventh year of practice), he continues to have the same wonderful successes in the "Art of Healing." During the comparatively recent epidemics of Yellow Fever, the first year of which he probably treated a third more than all without the loss of a patient, and during the second, if we except an old man, a doubtful case, he did not lose a patient, and probably treated a third more than any one.

As a specialist in Chronic Diseases his successes are pronounced equally gratifying, and taking into consideration the fact that he cannot emphasize the importance of a Non-Partisan Practice, as it should be done without it, he makes no excuse for bringing himself thus prominently before the public, and, emphatically saying to the afflicted, you are making a grave mistake, no matter what the complaint, to go for a change of climate or elsewhere without having previous treatment from Dr. Jones. His practice is peculiar to himself.

No one is qualified as a specialist until he has been a General Practitioner for a number of years. Without the experience thus acquired the causes of chronic difficulties and, the important part these have in preventing innervation and nutrition cannot be rightly appreciated. And no one but a Non-Partisan can see the ruts in which the different schools and specialists travel. Dr. Jones is an all-around specialist—when he treats a patient he treats every wrong. In no other way can permanent cures be made.

Dr. Jones has felt it his duty to study his profession as

## THE ART OF HEALING

rather than confine himself to any single school of medicine, and in doing this has obtained quite a number of diplomas and certificates of efficiency containing the signatures of men of eminence in all the schools.

Graduate American Medical College 1856.

Graduate Eclectic Medical Institute, Cincinnati, O., 1875.

Graduate National School of Osteopathy 1900.

Graduate Chicago School of Psychology 1899.

Ex-President Board of Health and Howard Association, Crystal Springs.

Member Southern Homoeopathic Medical Association.

Member American Association of Official Surgeons.

Member Alumni Association of Eclectic Medical Institute.

Member Advisory Council of the World's Congress Auxiliary of the World's Columbian Exposition on a Congress of Eclectic Physicians and Surgeons, Chicago, 1893.

**TERMS.**—Dr. Jones guarantees satisfaction. He makes but one charge in a case and that is for the first prescription. All other services are gratuitous and are continued until both patient and he are satisfied. This plan was adopted for the mutual benefit of patient and physician. It secures the patient, as there is then no concern on his part about the bill and Dr. Jones has the means in hand with which to treat him. The only one or two instances of dissatisfaction that have occurred within the last thirteen years when this rule was rigidly adhered to, was the fault of the patient. References given if requested.

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